



SATSANG

THE COSMIC JOURNEY  
*of* THE SOUL

*conducted by*

Śrī Amṛtānanda Nātha Sarasvatī



*at the site of*

RĀJARĀJEŚVARI PĪṬHAM, USA

*on 31 May, 1991*

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The following is a transcript of the Satsang conducted on 31 May 1991 at the Rājarājeśvari Pīṭham, USA and is intended to benefit readers who would like to pursue and assimilate the subject under discussion.

The full video is available at the following YouTube link:

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Any errors in the transcript are attributed solely to the editors.

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# THE COSMIC JOURNEY *of* THE SOUL

## INTRODUCTION BY HARAN AIYA

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Welcome to Rājarājeśvarī Pīṭham in Rochester and the 22 associated pithams in the North American continent spread all the way from California, to Florida to Boston. We welcome you here and Guruji, who is our founder and who's continued to be the patron of this organization and who needs no introduction. But for those of you who have not had the privilege of meeting him in person before, I will give you a brief introduction.

Guruji hails from Andhra Pradesh, the southern state in India. His native place is Vishakhapatnam. At the moment, 45 kilometers from Vishakhapatnam, he is engaged in building a temple university. The temple is in the form of a Śrī Chakra Mahāmeru, which is the three dimensional form of the chakra that you see behind me and it is the only one of its kind anywhere in the world. The project was started, in 1984, the Meru itself is 54 feet high, and the main deity has already been installed in June of last year.

Guruji has been visiting the United States since December 1990 and he is due to leave shortly back for home. Guruji has a background of physics, pure physics. He was engaged in research for 26.5 years in India at the Institute of Fundamental Research in Bombay. After he resigned from the Institute, he came over to Zambia as a professor of physics in the university there, and that is where I had the privilege of coming into contact with him.

He has been visiting the United States since 1985 and this is his fourth visit. And we thought, we would take this opportunity of listening to him speak on, I don't know what topic he is going to choose, but whatever it is, it will be interesting and at the end of it if anyone would like to ask questions of him, you will be free to do so. Thank you.

## OPENING BY GURUJI

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Thank you Haran! Swamiji, would you like to say a few words? Alright. I'm honored by this august audience. We have many intellectuals here: renunciates from the Holy Śaṅkarācārya order of Shringeri; we have

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devotees who are doing serious sadhana, and we have plain simple human beings, to which category I belong. So it's harder to speak in front of you. I need some strength to speak in front of you, so I will invoke the Devī Sarasvatī onto my tongue, so that what is in my heart will be on my tongue.

praṇo devī sarasvatī vājebhirvājinīvatī  
dhīnāmavitrayavatu hariḥ oṃ  
śrī gurubhyo namaḥ hariḥ oṃ  
ayam muhūrto sumuhūrto astu<sup>1</sup>

### THE PROBLEM WITH THE WORLD

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The world we live in today is a world of contrasts. Sometimes we wonder while seeing the trees and not the forest, whether the humanity is proceeding in the proper direction. When we see that some of the major decisions, affecting the peace prospects in this world, have being taken in a fashion, which perhaps leaves room for improvement. We all share a concern in this, we share a concern for the way we are treating our mother nature and we ought to be doing something about that in a more positive sense compared to what was done before.

We as individuals sometimes feel insecure, anxious, fraught with fear, not knowing how to resolve our own problems, let alone dealing with the problems in the world. The question arises in our minds, if we want to leave a world in a little better place when we leave it, than when we entered it, what is the way that we should start going about it? Where does this process begin, and how does this process spread?

### REFLECTION IN THE MIRROR

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Let me start with an example. One of the first realizations I had, was when I was standing in front of a mirror. I was seeing myself reflected in the mirror and I smiled and the mirror image smiled, I laughed and the mirror image laughed, I cried and the image cried. After a little while I was

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<sup>1</sup> Sarasvatī Sūktam

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wondering whether I was seeing my image in the mirror or my image in the mirror is seeing me. Who is the real me? Whether it's located in front of the mirror or behind the mirror? And then a train of thought followed and I started talking with myself. Supposing I wear a bowler hat and the image would have a bowler hat in it, and supposing I was like Ravanāsura, the demon king, who had ten heads standing in front of the mirror, then that image would have the ten heads. If I imagine myself to be Mahākālī, with ten heads, twenty hands and twenty legs, standing in front of the mirror, I would see myself with ten heads, twenty hands and twenty legs. Supposing, I was ten people myself, ten separate individuals, and I stood in front of the mirror, then I would see ten different people as my own reflection. One step further, if I was the world myself and I stood in front of a mirror, I would see the world as my own reflection. However many people it has, however many cars it has got, however many highways, however many suns, galaxies, stars, however many trees, it is all a reflection of myself.

### TO CHANGE THE WORLD IS TO CHANGE YOURSELF

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Then I understood that my mind was a mirror so pure that it was reflecting myself to me and I happen to be the Cosmos and I'm seeing myself. So in this moment of realization there's an equation between me and the world that I'm seeing. The world is mirroring me. If there are parts of me that I do not like, then those would be the parts in the world, which I see, which I am not liking. If I want to see the world in a better way, then I must start improving the parts inside of me, so that they could be reflected in the world in a better way.

Then I realized that any process of change must begin with who? Myself! The process of change begins with you. You are the center of the world. You are the world. For a moment a little fear grabbed me. Am I all alone in this world? Is there nothing else beside this world, other than me? This feeling of absolute loneliness, that there is nothing else besides you in this whole world and it's all really just a mirror of yourself. It is born inside of you, it's growing inside of you. All the multiplicity, all the differences that you see are like a dream, which have arisen in your mind's eye and they are

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going to vanish like a dream in your mind's eye. I am the container of the Universe.

If you want to prove, that *A* contains *B*, what would you do? Deny *A*, and see if *B* can exist. So if I want to prove that I contain the Universe, what do I do? I deny myself, and see if the Universe exists. The existence of the Universe is conditional to my existence. The first reality is reality of my thoughts. The world out there is a derived reality from these thoughts. If thoughts are imaginary, then the world which is derived from this set of thoughts cannot be a higher reality than the thoughts themselves. Do you follow me?

### START WITH A BETTER DREAM

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So the process of bringing about a change I want, in the dream that I am seeing, must start with a better dream. I must start dreaming a better dream. I must make believe to myself that I must create a reality, which comes from within my own self, and this reality becomes the model for what's happening.

Is it not this function of management that you make a prophecy, and make that prophecy come true? You have a dream, the great presidents of America had a dream and they worked for it and they made those dreams come alive. You and I, every one of us, can have our dreams and make them come true. We must understand that every one of our dreams is going to manifest sooner or later. How soon they are going to manifest? That depends upon the clarity of our thinking, the clarity of our projection into this. So the process of change has to begin from within ourselves and we have to start having a better dream.

Now what do we mean by a better dream? You take any person in the world away from a group and corner him or her and ask the question: "What would you prefer - peace or war? What would you prefer - love or hate? What would you prefer - violence or affection?" You'll find out that the answer in every case is unique. There can be no two opinions about it. We are made as children by God, and if you want to know how we were made by God, all we have to do is to look towards the children. A child,

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unless he's indoctrinated - whether you are a Jew, or you are a Christian, or you are a Muslim, or a Hindu, no such distinctions exist in the mind of the child. They go to everyone with the same love and affection, everyone can kiss them and they are just bundles of joy. That's how God had intended us to be.

### THE LIMITS OF OUR SENSE PERCEPTIONS

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And what do we make of ourselves? We imagine ourselves to have certain identities, certain role models. We are molded by the society as well as our family; we have these roles and we tend to get entrapped in them. We have to realize that we are much bigger than what we think we are.

Let me try to explain this concept in a slightly different way. The way we perceive this world, is conditioned by our senses. We have five channels of communication in the world, of knowing about the world. Either we see it, or we hear it, or we smell it, or we touch it. So let us look at the characteristics of each of these things.

Let's look at our sense of sight. What is near to us appears bigger than what is far away, that's an inverse square law. So it is acting like a local magnifier. Out of the entire electromagnetic spectrum that is available for possible vision, we only see one octave - from 3,800 angstroms to about 6,000 angstroms. We do not see the ultraviolet, we do not see infrared, we do not see a microwave, we see none of these things. If we want to see, we have to develop separate instruments to be able to do that. We are spectrally delimited and we are locally magnifying.

Let's look at our sense of hearing. What is inside of this room, we hear, what is outside, we do not hear. And the sense of touch - you do not know what is more than two millimeters away from your body. The skin doesn't sense that. There's a very sharp cut off. That cut off occurs two millimeters from the surface of your body. Once you go inside the body you do not have a feeling. The feeling is there only on the skin surface. The skin also measures the temperature and it also measures the pain, but these are all local. If somebody is pushing a tube through your arteries, you won't know

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it because you don't feel the blood that is flowing through, do you? So the feeling is confined only on a surface.

Every one of our senses of sight, of smell, of hearing, every one of these things is acting like a local magnifier. Now, having understood this, suppose I ask you to wear a scanning electron microscope, which magnifies everything by effect of 100,000, attach it to your eyes and discover how this room appears to you. We may keep on searching this room, covering every bit of it for a million years, a billion years, but you will never make out how this room looks like. In order to see this room as we humans see it, you have got to throw away that scanning electron microscope. The range of this instrument is not appropriate for having a universal vision. Our vision is also limited in so many other ways.

For example, we said that what is near to us appears big, but what is far away from us, appears small. So in such a sense what kind of an emotional interaction with the world I can have? What is closer to me is more important to me than what is far away, right? So the affections that you have, the attachments that you have, these things are brought about by the nature of your senses.

If you think of a small cube, a wooden cube and hold it there, it appears with a certain size. You are not able to look at this thing from all points of view from all directions in space. Your view is conditioned to one particular angle of looking. If you are able to look at the cube from all possible directions, how would that cube look like to you? Would it have a spherical geometry? If you were able to look at the cube from all possible time slots, how has it evolved to becoming the cube today? It was a piece of wood, and this was a part of a tree, if you go back in time. It was a seed and it was the earth. And before it was the earth, it was an intergalactic dust. And before that, it was merged into one single point, at the origin of the Universe, the Big Bang. So you see, if you trace its history towards later time, again you will find that it's going to merge into the Cosmos. So let us admit honestly that we do not have a universal vision, because we are born with the senses with which we are observing and these senses are limiting.



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Your attachments are the sources for your appreciation of the Universe, of your division of the Universe into so many different fields, of your classifications, of your cognitions. All these things are based on that drawing out of yourself from yourself. And this multiplicity, this projection is coming from the nature of your senses.

### THE THINKING AND THE FEELING MIND

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There are two ways of knowing things. When I say that I know that this is a glass, then my mind is functioning, thinking mind is functioning. It's comparing this object with so many different objects and it has ruled out all the other possibilities, which did not belong to this. It was compared to a cat, it was compared to the tiger, a lion, a human being, a library, a book, all these comparisons have failed. It said - it is not this, it's not this, it's not this, it's not this. And among all the glasses it has abstracted certain kinds of information and recognized that this is a glass. So it is when you say that you know something, this act of knowing is like a knife, it is cutting or separating something from the rest. It is divisible. The nature of knowing, the act of cognition is dividing the whole into parts.

Okay, so the more you want to know, the more you want to become an expert about something, the finer and finer is your discrimination going to be. You are cutting the Universe into smaller and smaller slices and trying to appreciate this and maybe trying to synthesize the relationships between them. But basically the knowledge is divisive, the thinking mind is discriminative. Discrimination is the faculty of the thinking mind. So this means that given a starting point, which is yourself, you're going into branches, you are dividing yourself into your thinking mind and your knowing mind, and then you are going further into branches and sub branches and so on. You are going down into an ever evolving tree. You are going to the roots, so this is multiplying.

In other words you can say that thinking mode of being is a centrifugal force, which tends to move away from the center. If you are standing on the top of the tree on the surface of a sphere and the sphere is rotating. Let us say, only at the center you are stable. A little motion away from this, you

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are pushed away and you are in an unstable equilibrium. So a thinking mind is behaving like a convex surface on which you are sitting. It is defocusing, it does not remain focused at a particular point because it wants to go out and search.

The feeling mind is the opposite of this. It is a centering device, it's based on love. Here, what you are trying to do is to eliminate the distinctions you are seeing - without your eyes, you are hearing, without your ears, you are thinking, without your mind. The feeling is a centering device is the way of the heart. The heart is the receptive thing. When you are in love what do you do? You make love. You embrace and that is uniting. It is making 2 into 1, if you know how to make 2 into 1, then you know how to make 3 into 1, because you can first convert 3 into 2 and then 2 into 1. And by a process of continuous successive reductions you can bring an infinity into 1.

So the love is a uniting principle. And knowing is like pushing away from yourself. It is something like hate. If you hate somebody, would you like to be near that person? You would like to push them away. So when you try to discriminate with the thought, when you are trying to know, when you try to cognize, when you try to name somebody or something as belonging to this or that, you are creating a division between yourself and the other and this division is the cause of the trouble.

It will not be the cause of the trouble if your two modes are functioning. The probing or the pushing away and the inviting or receptive functions are balanced. This is what they say in different languages, in different cultures. They are called by different names. In the Tao, the merging of the Yin and Yang, the positive and negative energies. The male is probing, knowing, thinking mind, acting. And the female - the receptive aspect. So when you balance your energies, when you balance this probing, this action, the thinking with the female principle, which is based on love, then this action that you are performing in the world becomes meaningful. This action must support and be supported by the female aspect, the receptivity.

## A DREAM; BEING A WITNESS AND PLAYING A GAME

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I was talking to a lady who phoned me from Washington. I really did not know her. Somebody told her about me and she was talking to me. She said she had been having problems with her husband. They do not see eye to eye with each other, her husband filed for divorce and they have been more or less separated for a year. In this situation I have to just be receptive and keep on listening.

They made reconciliation efforts so she called her husband they met at some place. They initially agreed that both of them loved each other but then they started working on their differences. Once they started working on the differences, they were not able to resolve these differences because they were getting identified with those differences. She asked me, what do I do? What would be your advice in such a situation? This is a problem which is very common in this part of the world. Let me proceed with the analysis a little more before we come to the answer.

Supposing you are hurt, you are injured, are you the being who is injured, or are you the witness of a being who is injured? Supposing somebody hit you badly and you are feeling the pain, you are hurt. So if I ask you, are you hurting? You say: "Yes, I'm hurting". Do you know that you are hurting? "Yes, I know that I am hurting". So there is a part, which knows the hurting being. That part is not hurt.

Let's go back to our mirror image example. I am seeing myself reflected in the mirror, there is a certain part that I see in the mirror, which I am identifying with a particular body. Now, supposing I move my attention away from this part of the being, to identify myself with a different part of the Cosmos that I see. And then again I ask the question, supposing I am hurt. So what I am doing is I have become a witness to this hurt, to this injury. So if you are identifying yourself with that part which is not hurting, which is a witness to the being who is hurting, then you can look at the world as a dream.

Supposing I go to a dream and in the dream I can be a king. I'm a king, I'm going on a hunt, sitting on an elephant. There are drummers following me,

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there are wild dogs following me. So we go on a hunt and we locate a tiger. I shoot down the tiger and bring it back home and then I wake up from the dream. When I wake up from the dream, I am not a king anymore, but while in the dream, I am the king. Where does the elephant come from? It came from my mind. Where did the wild dogs come from? They came from my mind. And where did the forest, in which I was going hunting, come from? It came from my mind; it was a part of me. And where did the tiger, which I shot, come from? It came from my mind. So all of these are parts of my mind.

And if I was identifying myself with a king I did not experience the pain, which the tiger was experiencing. So even there is a dichotomy. It takes you away from the hurt situation. And when you wake up, you realize that all these things are yourself. You have a choice. The choice is for you to identify yourself with the particular aspect that you think you are. Or you can identify yourself with the witness, which is the whole other thing, which is seeing you suffering. The choice exists for me to be the world and see myself, then I'm a witness. The witness consciousness pervades this whole world, the whole Cosmos. And in that observation that has got out of myself, I have pervaded every individual, because every individual is seeing me.

So my witness consciousness is covering all of us, uniting us. So when you go to negotiate with a person you must identify yourself with the witness consciousness. You recognize that you are not two different people, but you are the parts of a dream of a one single individual, adopting to the role models and you are playing your games.

You need not give up your games, but you must realize that you are playing your games. It is that realization, which enables you to play the game more effectively - with detachment, without dying. That's also a way to overcome the fear. How did the dreamer overcome the fear? He awoke from the dream. Once you wake up from the dream, there is no separateness, everything as unified. You know that it is all an illusion, it's like you are playing a game. Just like the two friends sitting together and playing a game. You are involved with the game and sometimes you get emotional,

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but then you realize that it is all a game, then you are able to play better. This world that we are living in is used to be played like a game.

### FOLLOWING THE PROMPTINGS OF YOUR HEART

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This is why the ritual that we perform is to get the ability of ourselves to be like children again. We find this world so divided, in which we are not able to find anything that is really lovable, so we want to create a sacred space. We want to be like little children playing with dolls. I can express my love to the idol and it will not refuse me, it will not reject me. I can express my love to God and I know that He is going to accept.

So the process of change begins with you and you have to start having a better dream. That is the way. You are to live the way of your heart - what your heart says, what your centering says. You must give yourself space for being yourself and your actions must be supported by the promptings coming within you.

When you are playing a game of war, if all your actions and your strategy is based upon reacting to what the other person is doing, then you are not a master strategist, because the control rests with the other person. He has defined the strategy by putting the initiators and you are just reacting to them. He knows what your reaction is going to be, so your strategy will not work. Your strategy for improvement of the world must start from not what the world is saying about it, but what *you* are saying about it. You will discover the deepest roots within yourself. Go to your heart and see what it is prompting. You will find out that it always prompts love and affection, it does not prompt more.

We must attack the negativity at its roots, and its roots lie in the heart. Once you go to the heart, the heart is a centering device, there can be nothing except love and light, glory and harmony. So that is the way the *sadhana* must proceed, it must go according to what your heart says.

What your thoughts say, must correspond with what your words say, and your words must correspond with your actions. So correspondence between thought, word and deed are the probing aspects and they must be

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guided by your intuition, the heart. So these four things must be in total correspondence, then you are Divine.

Now I would like to invite questions from you and I would like to answer them to the best of my ability.

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**QUESTION 1:** *What is the role the mantra plays in achieving the results within the thought, word, deed and emotion?*

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The mantra is an internal sound, which you keep producing again and again and again. It becomes very familiar to you after a few repetitions. Even if you had a meaning associated with that mantra, that association may not last long. So it becomes a sort of a pattern of sounds, which just keeps on going again, and again, and again. In a sense a mantra is like a selective filter, which has certain characteristics. When you are uttering the mantra inside the mind, subconsciously you're making these subtle movements of the vocal cords and they're activating certain regions of the brain. These sounds have a propensity to evoke image patterns.

So if you are familiar with the filter theory, there is a certain Q-factor, quality factor associated with the spectrum of the channel that is allowing the information to come through. So you can say, in a sense, a mantra defines a channel of communication with the deepest aspects of the knowledge that are there inside of yourself. Now we all realize that our genes encode all the information about the entire history of the life process itself. Right from the lowest of primitive stages of life, up to the highest stage of evolution that we have come to, all this is recorded in the human gene system. And that is a subconscious part of the memory. You have lived as a tiger, you have lived as a reptile, you have lived as a plant, you have lived as a fish - all these memories are there inside of your mind.

Now which of these memories is being pulled up by the presence of the mantra? I'll briefly indicate to you how the mantra works. Supposing you are studying for your examination and somebody is playing a loud disco music just next door. You will not be able to concentrate on what you're studying, because that sound is interfering with the thing that you are trying to do. So sound as an effect of interfering with an image that you are

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trying to process, right? So this sound can be an external sound or an internally generated sound. The internally generated sound is a mantra. So when you are just sitting and just trying to keep your mind still, there are some thoughts coming in and the sound mechanism, this mantra that you are using, is a means of interfering with that process.

You have been able to give your total attention to the image that is coming through when there is no disco sound. However, when the disco music is there, you cannot concentrate. So in the same way you will not be able to give all your attention to the image that is coming through. So in a sense, it helps you to detach yourself from the thought that is coming through at that point. And not only that, the level of awareness that you can give to either the sound or the interfering thought, both of them are lower than their fully conscious level, right? Because this is interfering with that and that is interfering with that, so you cannot concentrate on this, nor you can concentrate on that. So the level of awareness, the level of focused attention that you can give, to either of them comes down.

If you approach the mantra japam or the recitation of the mantra again and again with the idea of being a detached witness to what is happening and when some thought-current comes along, you do not try to pass a judgement - whether this is good, or bad, whether is desirable, or undesirable. Don't evaluate, don't cognize even. If you happen to cognize because of the nature of your mind's functioning, just say: "Oh, how interesting!"

Supposing an image comes up that a demon is chasing you and has your neck and is pressing you. If you are able to detach yourself from that idea, you can say: "Oh, how interesting!" It's like watching a horror movie. You see that there is a person called Bhimji, who is being chased by the demon, and the demon caught him and is squeezing this fella and he is going to die. But you are watching that process, you're not identifying yourself with Bhimji. But you are saying: "There is a person called Bhimji who is being attacked by the demon, how interesting!" So if you can retain that detachment, then this thought-current will not be able to hold on to you and it will just pass away. It is your interest that makes you identify

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yourself with something and then you start experiencing the pain or the pleasure of the situation.

To give an example, supposing you go to a movie theater and in the beginning you are seeing people surrounding you - there's an interesting couple doing something, there are children, you wonder if the fan is working or not. All these things, you're aware of the environment. Once the movie starts, your mind gets totally absorbed in it. You identify yourself with the hero or the heroine and you are fighting the fights of those people. You are enjoying the loves of those people. Your mind is totally identified with that. You are not able to remain detached anymore, so you have become entrapped in the role that is being laid out for you by means of the audiovisual experience. So it is this entrapment that causes your attachment and your experience of pain and pleasure. But the moment you are able to withdraw yourself from Bhimji and say: "Aha! I am not Bhimji, but I am witnessing a person called Bhimji, who is experiencing this," then it becomes a play.

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### QUESTION 2: *What is Śrī Vidyā?*

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The Śrī Vidyā is a deep tradition, it is one of the esoteric traditions. It is a ritual, which integrates different kinds of disciplines in it. For example, there are aspects of the ritual where you have a visualization that you are placing your body on a funeral pyre and cover it with sticks and set it alight. So there is a light, which burns up your body, and once you burn up your body, everything that belongs to the body goes away. This is an imagination. In the imagination you try to disassociate yourself totally with your body and then, having done that, your body is reduced to ashes, which you are seeing in your mind's eye. Then you imagine that the clouds are gathering, there is rain and thunder and lightning flashes and rain is there. And this rain gives a new life to these ashes and these ashes then take the form of the divine personality and it is that personality which carries on from that point onwards. You have reset yourself to the state of being the Devi, whom you are going to worship. So it is not Joe worshipping Devī, but it is Devī worshipping Devī from that point onwards.



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Now the act of worship implies a division - that is for your joy, for your play. You are trying to define the map, to give a structure to the Cosmos in ways you can understand. You are generating a probing action into the Universe through different channels of communication and each of the areas is in the Śrī Chakra and represents a particular aspect of the Cosmos. You are trying to understand through a process of division, but you also are unifying everything at the center.

So this balancing of the male and the female aspects, the receptive and the active aspects, is taking place in this ritual. In that sense, it is a divisive as well as the unitive algorithm or a procedure. In a *pūjā* context, at the end of the *pūjā* you withdraw that thing back into yourself and you are all alone. During the *pūjā*, *arcāna kāle rūpa gatha*, at the time of worship She assumes the form. Where does the form come from? It comes from within your heart. And you know that it has come from your heart and you are worshipping yourself when you are worshipping the Devī.

This experience of the mirror, imaging yourself as Devi is an integral part of the ritual. Every action that you are performing, you must visualize the image of what you are doing, you are also experiencing. If you are giving a bath to Devī, you must experience the bath flowing over your body. If you are capable of going through the visualizations, to that extent the ritual is successful.

So it's the two sides of the mirror, this one laughing and that one laughing, but you know it's only an image. This helps, because you are trying to create a model for yourself and the model for the Cosmos to grow into. This is based on the mutually supportive functions of the different aspects of the intelligence, not divisive. I would prefer to use supportive to co-operative. Co-operative is not strong enough.

When you are doing something and if the other persons are supporting you in your actions, then there is harmony in that. So supportive validating kind of an environment is what is created by Śrī Chakra. Śrī Chakra means a wheel. And who is the center of the chakra? Śrī. Śrī means auspiciousness. It can be translated as love, it can be translated as harmony, it can be translated as the deepest of joy that one is capable of;

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all these things. So Śrī Chakra is an auspicious circle of whom other devotees, they are all parts of your own self. So like Śrī Kṛṣṇa playing with the *gopī maṇḍala*, you are playing with yourself. And this concept of Śrī Kṛṣṇa playing with the 16,000 *gopīs* is derived from the effect that there is a 16-petal lotus in the neck, Viśuddhi chakra and there is 1,000- petal lotus at the top of your head. If you draw the lines connecting each of these petals to one of those petals there you have got 16,000 lines. Each one of them is a different *cittavṛtti*, the mind vortex or the thought pattern. So 16,000 different thought patterns, the Kuṇḍalinī Śakti is flowering and playing with itself, that is the concept there.

In fact there's nobody else besides you in this world. So where is the question of even a division between thought and action? It's not there. Thought is action when there is no division. If you draw a space like this and if you form a structure in the space and then you can say there's an arrow of going like this, I can say this arrow is going from outside to inside. This arrow represents a sensory motor functioning. I am inside this and the world is outside and I am knowing about this world. This is a sensory arrow. But if I am acting on the world, then it's an outgoing arrow. The division between outgoing and incoming arrow is there so long as a boundary is there, so long as the sensory apparatus is functioning, so long as you have the division between action and thinking. Without the boundary there's an arrow there but you can't say whether the arrow is going in or out. It represents both thought and action. A thought is action when you have merged yourself into the Cosmos. As long as you preserve the diversity or division then the thought is not the same thing as action. So the interval between the thought and action is brought about by the existence of a boundary, which is dividing inside from outside.

The difference between *Aham* and *Maha* - you write *Aham* and reverse the letters and you get *Maha*. *Maha* is the Cosmos and *Aham* is the role model that we are playing, thinking that your body, your thoughts, that your individual thoughts represent the totality. That is not so. The Universe is your true nature. You are capable of knowing the Universe, being the Universe. All that you have to do, is to throw away this limited thing and gain the eternal thing.

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**QUESTION 3:** *Are there different mantras for different roles, different purposes?*

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Let's suppose that you want to go into a beautiful place, which is surrounded by several peaks. You can observe that beautiful place from different peaks, from peak *A*, peak *B*, peak *C*. And from each place it has got its own beauty, its own representation. And you are approaching a certain peak, you are having a different experience of the road that's going and the visions that it's presenting. In the same way, the beauty and harmony of the dynamic nature of the Mother Universe can be appreciated through different channels of communication. And each different mantra is a different channel of communication.

You can communicate with the world through the channel of fear, which is at the *mūlādhāra chakra*. Or you can communicate with it through the channel of continuation of the race, the *svādhiṣṭhāna chakra*. Or you can appreciate the Universe from the point of view of its awesome power and glory, that is the *maṇipūra chakra*. Or you can try to appreciate the Universe from the standpoint of view of the universal love, unconditional love, that is the *heart chakra*. Or you can ignore all these things, ignore all the attachments, and merge yourself into all the space. Be like the tummy that contains the whole Universe inside of yourself, you are like the Mother, then you are at the *visuddhi chakra*, you are containing all space. Then you see the world growing as a baby inside your womb as *hiranyagarbha*. Then you are going to the *time chakra*; there you know what is in the past, present and future, both *bhūta*, *bhaviṣyat*, *vartamāna*.

So there are different levels and different *āmnāyas*. At each level you've got different ways of appreciating. Each of these different mantras is the way of appreciating the Universe, it's a channel of communication. You've got so many channels on TV, so many mantras. You can have a Rājarājeśvarī channel, you can have a Bhuvaneśvarī channel, you can have a Mahāmāya channel, Kālī, Tara, Sundarī, Bālā, Chinnamastā, Bhairavī, Bagalāmukhī, different channels are there. You can choose one that is appropriate to the level of your functioning. The higher forms are more enjoyable, but you must also appreciate the different aspects. You should be both at

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*sahasrāra* as well as at *mūlādhāra*. As I said earlier, you must balance your *Yin* and *Yang*, your Śiva and Śakti aspects.

You must probe the world with different mantras, different ways, different peaks. You see the perfection in different ways, but at the same time you must be able to correlate them and also see the unity behind this diversity. There is joy and bliss in the diversity and there is the joy and bliss in unity.

The creativity is there in the diversity, and in *laya*, in reabsorbing back into yourself, the release of tension is there. Tension is there in the creation and release is there in a reabsorption. You must experience both, you must be tense and you must relaxed. Tense, relaxed, tense, relaxed. Bottled energy - is matter. It must become matter, become dense. And unbottled matter is energy. It must explode into the pure energy. You must be able to do both these things, it is in the interaction between these two poles where you will find bliss.

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**QUESTION 4:** *How does the concept of Yin and Yang reconcile with the concept of Śiva and Śakti?*

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We can say this in more general terms - the kinetic or a dynamic aspect and a static aspect. If you are sitting on the Earth, then the Sun seems to go around you. But if you are on the Sun, Earth seems to go around you. So the static appears as dynamic from the dynamics point of view. Then dynamic also appears as dynamic from the statics point of view. So dynamic is the more essential nature, you may identify it with anything. But we prefer to identify with Śakti. It is just a tradition, that's all.

There is no essential difference between these two. The main thing is the balance between them, the unity of these two. You can say that the static is an asymptotic limit of the dynamic. You can consider a harmonic wave and unless the amplitude of this is reduced to zero, then you approach this static limit. But they are interchangeable, like a kinetic energy and a potential energy. They can keep changing roles from one to the other, as you are moving the pendulum from one end to the other. At the extreme position, it's purely potential energy and there's no motion there, there's no kinetic energy. And when the potential energy keeps getting transformed,

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it requires more and more speed, more and more kinetic energy after which it gets transformed back into the potential energy. So it keeps oscillating between these two. There are different modes of energy and you can change between these two.

So there is no hard and fast rule which you can call kinetic. You can give it a different name. It so happened that this role inversion has been taking place all along. For example, whether initially geographically there was Mother worship, it was called *Ma* - Mother, *Nu* - the sky. And when it came to India, it became *Manu*, the male, *Manu dharma śāstra*. So these role inversions have always been taking place and this is one of those role inversions. There's no essential difference between Śiva and Śakti. It's just the name you apply to one of the energies.

I had talked very little about the ritual in all this. It is important to realize that your body is the temple of God and the God, who is residing in the temple, is inside your body. This recognition of the divinity of yourself, as well as the divinity of the temple is important. This is just a way of saying that just as you keep the temple clean, you keep your body clean.

What is the meaning of saying, the body is clean? My body consists of not only the physical body, when you consider flesh and blood, but also of my thoughts. Everything that I see, is my body. I am seeing that, I am not that. So that is coming out of me, all that is my body.

How do you artificially distinguish yourself from this? There is no distinction really, this distinction is artificially assumed.

The question arises - is the ritual essential or not? When you sit for a meditation, you are doing a *saguna* [upasana] or assuming a form of God or Goddess. And because you can love that, you want to have it in a form, so you can relate to it. It is in the mind or externally? Is there any distinction between thought and action? That is as much a ritual as when you perform it outside. Even when you are performing it outside, that ritual is not complete until the major mental visualizations are properly done. So there is always a unity between the ritual performed either

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internally or externally. Now what corresponds to the internal? Let us say *nirguṇa dhyana*, when translated into the external terms - *bahya pūjā*.

Supposing I am walking along a road, which is what I am doing these days, I'm walking three miles a day, and at each step I keep on saying one *bījākṣara* after the next, let's say Rāma. So right foot forward - *Ra*, left foot forward - *Ma*. Rāma, Rāma, Rāma, Rāma. It keeps on going. This is my centering device. Now as I keep walking, initially for some time, I am interested in looking at the houses, at the flowers that are arranged in front of the gardens. And as I'm walking on the road, I am cognizing the cars that are coming. And when the car comes, I just move to the left and I keep walking and then when the car is not there I can walk on the road again. We Indians like to walk on the road. And this behavior persists for some time.

And then, after some time you stop seeing the different parts, it's just the whole scene you are taking in. You are not saying that this is a tree, this is a road, this is a car, this is me - all those ideas have disappeared and you are just walking and the whole thing is slowly coming over you, flowing over you. You have entered the Tao of walking meditation. Your cognition has stopped, your thinking mind has stopped, you have gotten to *nirguṇa dhyana*, in that there are no divisions. The picture is there, but you are not cognizing it.

Similarly, inside the mind there also can be a picture, but if you are not cognizing it, you merge into that. You become one with that, you can become a part of it. Then the car is a part of you, you are a part of you, the trees are a part of you, the road is a part of you, everything is one single whole and there is no time in that. Time does not flow in that. The motion has halted, it has become a still picture. You are not giving any name to anything.

So the ritual can be internal, the ritual can be external, the ritual can be with form, internally or with form, externally. Or without form, internally or without form, externally. All these possibilities are there. I do not see any essential distinction between these things.

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It is easy to identify the beauty with God, but you become the master when you are able to identify everything with God. Even when it is ugly. It is easy to identify the good with God, but you are a master when you are able to identify also bad with God, because that's also a part of you. You must love it and transform it.

You cannot reject a part of it, you cannot throw it away. It won't go away. If there is a darkness in the shadow, you cannot trample upon it and try to wish that the shadow would not be there. What you are trying to do is to shine a light on it. That light is your love. You must love it and transform it.

Start having a better dream. That is the way. So the ritual is a means of learning a harmonious and a joyful mutually supportive kinds of actions. We have the technology that makes a war - that is also a ritual. But we can have a technology that makes peace. We can use the technology for eliminating the wants of the people. So let us start having dreams of those things and those dreams have to start from the people.

We have to withdraw the power from the media, which is trying to present those violent images to us. How do we do that? We stop seeing those things and they will lose their energy. And then, they have to go away. If a public does not respond to the violence aspect of it and obviously the advertising industry cannot survive, they'll have to change their advertising strategy to meet the needs of the people. If the people are peaceful, then they will demand the peaceful things. The transformation has to come from within and once having found the light within, we must try to express that light. Do not be conditioned by what other people are saying, just go with whatever your heart says and your heart always says the right thing. The heart always says - love everybody. That is because that is unity, that is the way the heart functions.

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**QUESTION 5:** *How to remove the negativity?*

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There is a beautiful book by a lady, Shakti Gawain, called "*Creative Visualization*", I would advise you to read. But I'll also tell you about the answer to the question.

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We have anxieties, we have fears, we have insecurities, we lose our job. This is a very common; or we lose the lover that we had. There's a feeling of insecurity. As I was saying, that insecurity is a part of you, it is one of your children. You have to accept that insecurity. You are to love that insecurity; it is like a child that is craving for your attention. You must give it that attention and that attention is the love that you are giving. You cannot keep telling your child, that you are good for nothing, you are useless and I kick you whenever I see you. That child is going to become a rebel and is going to break away from you and act out in antisocial ways. The way to convert that child is to give it your love and attention and not by rejecting it. So negativity is like your child, you have to accept it and nurture it.

What do you mean by nurturing your negativity for some time? Supposing you lost your job or you are about to lose your job, then be with that thought. Imagine the worst possible kinds of things that can happen when you do not have a job. Go deep into that, into the negativity. Give it your total attention. And as you are doing that, you will go deeper, and deeper, and deeper.

If you get depressed, get depressed. Do not run away from it, keep with it. After some time your mind starts to move away a little from that idea. It cannot bear the tension of the negativity. And it is at that point your training in meditation should help you to let go of this. When your mind starts moving away from this.

To give you an example. Supposing you are in a room, it is absolutely dark and the power has failed. You cannot put the light on and you know that there is a cobra inside that room. You are afraid. That fear is, what is going to happen. You cannot just shove that fear, saying that I do not want to have this fear. It will not go, it will be with you. What happens then? You get into an altered state of consciousness, an altered state of awareness, mode number two of your functioning, where your mind has totally become alive and concentrated. Every little sound, every little movement, you are able to perceive, even though you are not able to see anything. You have become the room and you have become the snake also, because you are able to feel its movements. You are not seeing it, but you are



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visualizing. Through your heart you are seeing without seeing. You are seeing with your heart; you have become the snake and you are visualizing how you are reacting to this. And this is not a situation which the mind is liking very much. It cannot stay in that state for a long time, the adrenaline that is being pumped into your system induces the fear. But you can only retain this altered state of consciousness depending upon your conditioning and evolution, up to a certain level. Then the inhibitory levels come up in your mind and you lose your awareness, then you become merged totally. At the time you can let go of the fear and the fear will go away. I had experienced this at Devipuram.

When I was sleeping alone in an attached hunt and there were movements and I knew that the snake was there and there's no power, dark night. I could not run away, I could not go anywhere, because if I move I may step on the thing. So I was frozen, frozen in that state. It was there through the night. But after some time we got used to each other, we started loving each other and the fear went away. Then I became Śiva.

So having been with it, having nourished your negativity for some time, when your attention, total awareness, that you are able to give it, moves away, you give it up.

I then turned that around. I turned that into a positive affirmation. How you do that is the following. Imagine that one of the results that I would like to have in that situation is to be the cobra, so that I would be in a position to strike. Or if I was faced with the tiger, I would like to have been the tiger. Or in a war situation between Arabs and Americans, I would like to be an American, rather than the Arab. So I would like to be in the winning situation. I can visualize that, right? I can visualize that or imagine that the cobra has gone away. And I can visualize that the lights have come on and it is not there. This situation I can visualize. What I have to do is to convert that negativity into positivity.

You don't have to imagine this state through which you transform from that to this. All you have to do is to make a visualization about the final result that you want to achieve, and assume that you have already achieved it. And having done that, you imagine that you put it in a pink

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bubble, which represents your heart. Heart is a pink bubble, and we chose a heart because it's love. Enclose that in that. Put it in your hands and blow it away. It goes to the Cosmos. So give this model of what you want to manifest or what you want to finally arrive at, as a model for the higher intelligence, saying that either this or something better than this should come into being for the benefit of everyone concerned. And it may take some time for this to materialize, but surely it will.

What prevents such a visualization from materializing or manifesting? Your own doubt about it. Again, I apply the same procedure to the doubt. Be with the doubt, love it, transform it into a positive statement, but I'm not going to have any doubts regarding this. That will also materialize. You are your own worst enemy, because whenever you have something positive, you're simultaneously thinking something negative. And this is what I said - every one of our dreams becomes true, provided we don't have a contrary dream, which prevents this dream from coming true, because that dream also comes true. That works against this.

So if you are having negative thoughts, the best way is to deal with them, be with them, transform them, convert them into a positive assertions and leave to the Divine Mother to manifest in its own time. You can work like this with anything. It all depends upon how you are able to visualize how to deal with that: if you have fear, anxiety, insecurity, job, you want money, you want comforts, you want happiness. *Pyār cāhiye ke paisā cāhiye*, whether you want love or money. And I think I want both. And why not? *Pyār cāhiye aur paisā cāhiye* Whether *paisā* that I really have is really a *pyār* of the people. The love that people have for me is material wealth. And you know how this has happened and how this has worked out, so I don't have to expand on that.

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**QUESTION 6:** *Will you explain the concept of karma, the rebirth and how it relates to the evolution of the soul?*

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It's a deep question, I can't dispense of it very lightly. Because the understanding of the concept of the *karma* itself is involved there. As far as my understanding goes, *karma* really implies causality; that if you do this,

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then this result will follow. This is the cause and this is the effect. The assumption being that everything that is there now, some prior cause must have been there. So without the cause, this effect will not be there. So the succession between cause and effect is the causality, the law of causality, how a reaction will proceed. In other words, a well-orderdeness in time is the causality or theory of *karma*.

I have sequence of events *A, B, C, D*. *A* occurring earlier than *B*, *B* occurring earlier than *C* and *C* occurring earlier than *D*. And always when I find *B*, I see *A* occurring earlier than *B*, so I say “Aha!” *A* is the cause of *B*, and *B* is a cause of *C*, and *C* is the cause of *D*. This is as far as our normal understanding of that interior *karma* is concerned. In that sense, the theory of *karma* seems to be unavoidable. So if you say that everything is already pre-structured, predetermined, how is there any possibility of any free will, how is there any possibility of one's own effort to contribute to an evolution of a spiritual nature or a material nature? This is your question, how does it relate to the spiritual evolution? Evolution means the growth in time of certain series of possibilities.

We will approach the question through an example. We know that time is moving relentlessly from the past to the present and the present to the future. So everything is simply following the *karma* theory and how we can overcome this situation? Let's suppose that I have a piece of cardboard and I cut a vertical slot in that. Behind that cardboard there's a dog and the dog is walking forwards and then changing direction and walking backwards. And I keep observing the dog through the slot. And what is it that I observe as a scientist? When the dog is walking, it always walks forward. So I see its nose as a first thing that's coming in through a little slot, then I see its eyes, then its ears, then its front legs, and then the trunk, and then its back legs, and then the tail. And every time I see, the same sequence of events is happening. So I say “Aha!”, the nose is the cause of the eyes, eyes are the cause of the ears, the ears are the cause of the front legs, the front legs are the cause of the trunk, the trunk is the cause the back legs, and the back legs are the cause of the tail. But now comes Swami Silly-Goose-Ananda and he gives a bottle of whiskey to the dog. And what does the drunken dog do? He starts walking backwards now.

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Then what happens? First the tail appears, and the legs; and the whole logic that we have built about this Universe of the dog or God, whatever, it has become topsy-turvy. Your causality somehow instead of *A* being the cause of *B*, *B* has become the cause of *A*. See, this whole thing gone upset. So first observation that we make from this example is, that when the time flow is reversed or a possibility of reversal time flow is there, there is a possibility of converting cause and effect into each other.

So having established this fact, now let us take one step further and ask how can I create an alternate possibility for me from this point onwards? I will give you a procedure to try. It may be a little difficult but you can try all the same. What you have to do is, you have to go back to a time when your father was not yet born to your grandfather. Then take a gun and shoot your grandfather before your father was born to him and then come back to the present moment. And then ask the question, do you or do you not exist?

You definitely and surely exist, because you went back in time, you shot your grandfather and came back to your present. You're not dead. Now, we go back in time and I shot my grandfather and my father was not born. If I shot my grandfather, my father would could not have been born to my grandfather. And if he was not born, how could I be born to my father? So I cannot exist. You see, the situation here?

So your ability to go back and in time and come forward has created the alternative possibility of your non-existence, going as a parallel event from your present state of existing. So your world lines start from this point onwards as two separate lines and go on together and one line says - you are existing and other one says - you are not existing. You have created an alternative possibility. In other words if causality is an expression of succession in time, then a non-causality or a possibility of a freedom of choice for an individual to have an alternate growth pattern is an expression of the fact that time-space is a continuum in which motions back and forth are possible. Once you're able to do that, then how can you cross the barriers of time? That is your next question you must ask. You haven't asked, so I'm not going to answer.

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You realize that anything traveling faster than the velocity of light has to go backwards in time? So there is a possibility. I'm becoming too intellectual, I don't like it. If you write down the equations of motion then you change the  $X$ ,  $Y$ ,  $Z$  and  $T$ , the signs of them, into “ $-X$ ”, “ $-Y$ ”, “ $-Z$ ” and “ $-T$ ”, then the equations are invariant. So in the micro world, the time can equally go in the forward direction or in the backward direction. Entropy, which indicates that the degree of disorder tends to increase, is what puts the arrow on time.

But there's a new theorem of Śāstri that the entropy is conserved in any reaction. And this theorem says that for every disorder that is increasing there is an order simultaneously being created in a different space. Not in this space, but in the phase space. You see what I mean? There is a model for the new world that's being created and intelligence being created every time the disorder is increasing.

So to put it in the simplest way I can think of putting it is like this - supposing we have a particle traveling with a velocity  $V$ , it can be described by its Fourier transform as a series of waves traveling with the velocity  $\Omega$  and you know very well that  $V$  times  $\Omega$  is  $C^2$ , where  $C$  is the velocity of light. So  $\Omega$  is  $C^2$  upon  $V$  or  $C$  upon  $V$  into  $C$ . Now if  $V$ , the velocity of a particle, physical particle, is less than the velocity of light, then  $C$  upon  $V$  is the number larger than 1 and you are multiplying  $C$  by a number larger than 1, so  $\Omega$  is always larger than  $C$ .

$$C^2 = V * \Omega;$$

$$\Omega = C^2/V \text{ or } \Omega = (C/V)*C$$

If  $V < C$ , then  $C/V > 1$

As such,  $\Omega > C$

What this means is that if you have a wave packet, describing the motion of a physical particle, it is having a dual, which is consisting of another group of waves centered around an  $\Omega$ , which is always traveling faster than the velocity of light. So that is the world, which is turning backwards in time and this world is turning forwards in time. These two worlds are meeting in the present and this point of meeting is moving this way. And

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that is what is causing the Universe to function. You happen to be in this world of these things, but you could equally be well in that phase space. In that space order is being created and in this space the order is being reduced, and this conservation of entropy or the degree of disorder in the Universe is preserved.

You cannot interact with that, it interacts with you through your mind. The spiritual aspect, the mental functioning you can exceed the velocity of light. There's nothing that stops you, because it has no mass. Or it would have an imaginary mass. With zero mass you can go with the velocity of light but it doesn't go faster than light, it has to have an imaginary mass in order to go faster than light. These are called tachyons, the tachyon Universe. In that Universe because it is going backwards in time, since the order is decreasing in the forward direction of time, the order must be increasing in the opposite direction of time. Is it not true?

So the possibility of going backwards in time exists really in the imaginary field of your thoughts. And this is how you can probably explain materialization and dematerialization. You can explain levitation on the basis of coherence of the thought patterns, which is the arousal of the Kuṇḍalinī. Then like the superfluid helium whose wave function keeps on expanding and you cannot contain superfluid helium, it just climbs up the walls of the container and comes down. In the same way when you have established coherence in your thinking pattern, then your Kuṇḍalinī is active, your whole thought process has become totally coherent, which means that you can predict the next step from whatever the present state is. So that is what I mean by coherence. In this state a levitation, these kinds of things can manifest in that state. So the main thing is to establish a coherent behavior with no deviations in your thought patterns.

And the function of *yoga*, the function *mantra japa*, the function of all these *sadhanas*, the function of ritual is establishment of harmony of thought. A cooperative, a supportive action for the joyous harmony in the world that is what is Kuṇḍalinī.

Have I answered your question, how the possibility of freewill can exist simultaneously with the possibility of predetermined Universe?

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If the possibility of you going coherently backwards in time and then coming back to this, that is how the alternate evolution can come about. It is determined by an intelligence, so you can create a new world through your determination, through your intelligence, through your cooperative functioning. And a starting point is inside of you.

It's 10:30, we'll take a break. Thank you.

om bhadrāṃ karṇebhiḥ śṛṇuyāma devāḥ |  
bhadrāṃ paśyemākṣabhīryajatrāḥ |  
sthirairāṅgaistuṣṭuvāṃsastanūbhiḥ |  
vyaśema devahitaṃ yadāyuh |<sup>2</sup>

svasti na indro vṛddhaśravāḥ |  
svasti naḥ pūṣā viśvavedāḥ |  
svasti nastārksyo ariṣṭanemiḥ |  
svasti no bṛhaspatirdadhātu ||  
om śāntiḥ śāntiḥ śāntiḥ ||<sup>3</sup>

hariḥ om  
śrī gurubhyo namaḥ  
hariḥ om

Thank you for being with us. What I speak is a function of what you are and I thank you all for being with me and eliciting these ideas from me. It has been an honor to be with you.

Thank you.

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<sup>2</sup> Rg veda, mandal 1, sukt 89, mantra 8

<sup>3</sup> Rg veda, mandal 1, sukt 89, mantra 6



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